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## How The Spirit Came to Pyeng Yang.

BY REV. G. LEE.

In August, 1906, we Pyeng Yang missionaries had a Bible Conference which lasted one week, and the object of which was the deepening of our own spiritual life. Dr. Hardie of Won San came and helped us greatly. At that meeting was born the desire in our hearts that God's Spirit would take complete control of our lives and use us mightily in His service. Immediately after our conference we went to Seoul to attend our Annual Meeting, and there met Dr. Howard Agnew Johnston, from whom the Seoul missionaries had received a great blessing. Dr. Johnston came to Pyeng Yang and while here spoke to our Korean Christians, telling of the wonderful manifestations of the Spirit in India, and his telling of it gave some of our people a great desire to have the same blessing. From that time until the blessing came Koreans and missionaries have been praying that it might come.

We returned from Annual Meeting and held some special services, praying for an outpouring of God's Spirit, but at that time did not receive the answer. The Koreans enjoyed the meetings, but the Spirit was not with us in power. We kept on praying however, and at Christmas time there was born in the hearts of us missionaries a desire to have a special week of prayer. This we had with great benefit to us all. Before these meetings closed our Winter Training Class for men had begun and about seven hundred men spent two weeks here in Bible study. God gave us a

great desire in our hearts to have a special blessing on this class, so we Presbyterian missionaries agreed to meet every day at noon and pray for the class. This we did with great profit to ourselves, for those noon prayer meetings were a very Bethel to us.

On January 6th, we began evening meetings for the class and the people of the city in the Central Church, the four Presbyterian churches uniting. Knowing the building would be too small if we had a mixed audience, we arranged the meeting for men only, asking the women to meet separately in four different places and the school boys to meet in the Academy chapel. The Central Church will hold about fifteen hundred people and it was full every night. The meetings grew in power each evening until Saturday evening, and that meeting was the best of all the week. On Sunday we had the regular services in all the churches, and then Sunday evening we gathered again at the Central Church in a continuation of the union meetings. We expected great things from that Sunday evening meeting, but instead of receiving a great blessing we had a most peculiar experience. The meeting seemed dead and God's Spirit seemed to have departed from us. After an address and a few perfunctory testimonies, which testified to nothing, we went home with heavy hearts, wondering where the trouble lay. During the meetings before there had been testimonies which had life in them and confessions of sin which were real and earnest, but Sunday night everything seemed blocked and the meeting a dead formal thing. The Korean brethren felt just the same as we missionaries, and

Sunday night was a night of gloom. At our noon meeting on Mouday we cried to God for help, and God heard us, for on Monday evening the blessing came.

We went to that Monday evening service, not knowing what would happen, but praying all the time that God would hear and answer. When we reached the building I think we all felt that something was coming. After a short address we had audible prayer together, all the audience joining in, and this audible prayer, by the way, has been one of the features of these meetings. After the prayer there were a few testimonies, and then the leader announced a song, asking the audience to rise and stating that all those who wished to go home could do so, as we intended to stay until morning, if there were men who wished to remain that long and confess their sins. A great many went, but between five and six hundred remained. These we gathered into one ell of the building, and then began a meeting the like of which none of us had ever seen. After prayer, confessions were called for, and immediately the Spirit of God seemed to descend on that audience. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room "Pastor tell me, is there any hope for me, can I be forgiven?" and then he threw himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confession the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping, and we would all weep, we couldn't help it.

And so the meeting went on until two o'clock A. M. with confession and weeping and praying. A few of us knew that there had been hatred in the hearts of some of the prominent men of the church, especially between a Mr. Kang and Mr. Kim, and we hoped that it would all come out and be confessed during these meetings. Monday night Mr. Kang got the strength and told how he had hated Mr. Kim and asked to be forgiven. It was wonderful to see that proud, strong man break down and then control himself and then break down again as he tried to tell how he had hated Mr. Kim. When two o'clock came there were still men who wished to confess, but as the building was growing cold, and as we had still another evening, we thought it best to close.

Tuesday noon at our prayer meeting we missionaries met with hearts full of thanksgiving for the wonderful meeting of the evening before, and again we asked God for greater blessings on the Tuesday evening meeting. We conducted the service in the same way as on Monday. After an address by Mr. Kil, our most gifted Korean preacher, we dismissed all those who wished to go home, and again nearly six hundred remained. The meeting was much the same as the Monday evening meeting, but the manifestation was greater. Some of us were praying for two men especially, Mr. Kim and Mr. Chu, for we felt that these two men had things in their lives that needed to be confessed. The climax came when Mr. Kim gained the needed strength. He was sitting on the platform and suddenly he arose and came forward and was immediately given an opportunity. He confessed to hatred in his heart for the other brethren and especially for Mr. Blair, and then he went all to pieces. It was terrible beyond description, the agony that man went through. He fell to the floor and acted

like a man in a fit. When he broke down the whole audience broke out in a perfect storm of weeping and they wept and wept and wept. We missionaries were weeping like the rest, and we simply couldn't keep from it. While they were weeping Mr. Kang got up to pray, and that poor man agonized in prayer, and then he broke down completely and wept as if his heart would break. The brethren gathered around, put their arms about him, and soon he became quiet, then it was beautiful to see him go to Mr. Kim, put his arms lovingly about him, and weep with him. When Mr. Kim broke he turned to Mr. Blair and said "Pastor Blair, can you forgive me, can you forgive me?" Mr. Blair got up to pray, said the word "Father" twice and he could go no further, he was beyond words. The audience kept on weeping and it seemed as if they could not stop. At last we had to sing a hymn to quiet them, for we feared that some might lose control of themselves. During the singing they quieted down and then the confessions began again and so it went on until two o'clock.

One of the most striking things of the evening was a prayer by one of the college students. He asked that he might be allowed to make a public confession to God and was given the opportunity. In a broken voice he began to pray, and such a prayer I never heard before. We had a vision of a human heart laid bare before its God. He confessed to adultery, hatred, lack of love for his wife, and several other sins that I do not remember. As he prayed he wept, in fact he could hardly control himself, and as he wept the audience wept with him. We all felt as if we were in the presence of the living God.

With that meeting the class closed, and we wondered if these manifestations would now cease. What a joy it was to find that in our four prayer meetings

Wednesday evening was manifested the same mighty power. I had announced that two elders would be elected at the Central Church on Wednesday evening, and on the way to the service I was wondering if it would be best to try and have an election that evening. As soon as I entered the building I felt that there would be no elders elected that night. One could feel that God's Spirit was present.

After a short address all who wished to go home were dismissed. As soon as the audience was quiet we had audible prayer together, and immediately after a number of men jumped to their feet, signifying an intense desire to confess their sins. After a few confessions the climax came when Elder Chu got the strength to make his confession. All through that wonderful Tuesday evening meeting he sat and looked like a man who has received his death sentence. We felt sure he had some terrible sin to confess, and we prayed that God would give him strength. He had been sitting on the platform, and suddenly I found him standing beside me, and then my heart gave a bound of joy, for I knew he had surrendered and that God's Spirit was now able to cleanse him. He began in a broken voice and could hardly articulate, so moved was he. As he went on his words grew clearer, and then it all came out. He confessed to adultery and misuse of funds, and as he told of it he was in the most fearful agony I have ever seen expressed by any mortal being. He was trembling from head to foot and I was afraid he would fall, so I put my arm about him to hold him up. In fearful distress of mind he cried out "Was there ever such a terrible sinner as I am?" and then he beat the pulpit with his hands with all his strength. At last he sank to the floor and writhed and writhed in agony, crying for forgiveness. He looked as though he would die if he did not



get relief. It was terrible to witness, but oh! it was so beautiful to see the Korean brethren gather about him, put their arms around him, and comfort him in his time of anguish. As soon as Mr. Chu broke down the whole audience broke out in weeping, and they wept and wailed and wailed and it seemed as if they couldn't stop. I had to begin a song to quiet them. We held the meeting a little longer and then dismissed the audience, thankful that God's Spirit was still manifest among us, and more than thankful that Elder Chu had obtained the strength to make his confession.

Wednesday morning there was the same manifestation at the Advanced School for Girls and Women. Miss Snook went as usual, and the first classes were held, and then chapel began at ten o'clock, but there was no regulation chapel exercises that morning. After a few remarks and prayer the girls broke down and began to weep and confess their sins, and until after twelve o'clock the meeting went on with nothing but prayer, tears, and confession of sin. Thursday morning was a repetition of Wednesday, and chapel lasted until noon. On Friday all recitations were laid aside, and the whole morning was spent as the two previous days. On Wednesday morning at the Central Church boy's school the same manifestation was present. The school was opened as usual, but no lessons were heard, and until one o'clock they remained weeping and confessing their sins. Three boys lost control of themselves and became unconscious from the strain of the meeting. Evidently the Korean in charge did not know how to relieve the strain when necessary.

On Thursday morning the Spirit fell on the primary school for girls. As some of us were going by the school room we heard the sound of wailing and knew the same power was there. Miss Best went down immediately to look after them.

Hearing of what was going on at this school, Mrs. Bernheisel went down to the girls' school in the city to see how matters were there. She said a few words to the girls, and immediately they began to weep and confess their sins. At our own prayermeeting on Wednesday noon was manifested this same power. Instead of a half hour prayermeeting, we stayed until two o'clock, weeping and making confession of our sins. I never attended a prayermeeting like that before. The Spirit of God literally fell upon us, and we couldn't help but weep and confess our sins. It seemed as if God was trying to cleanse from our community everything that would hinder or cause offense.

All through the class the women of the church had been meeting separately, but there had been no special manifestation among them. We determined to hold meetings for them in the Central Church on Thursday, Friday, and Saturday evenings. Thursday and Friday evenings there was no special manifestation, for the women were not ready; there were a few confessions and a few rambling talks by some self-righteous old women, but the Spirit was not there in power. Saturday night the power came, and then the women confessed and agonized just as the men had. We all rejoiced in the confession of one young girl, who has been a cause of grief and sorrow to us. We wished to help her, but could find no way to do so. Saturday night she broke down, made a confession, and wept as if her heart would break.

Sunday morning at the Central Church we had our usual classes for Bible study, and then in the afternoon service was another manifestation of great power. Mr. Kil preached, and ended his sermon with a most graphic illustration. He had a band attached to a rope, and the band he fastened about his waist, asking one of the Leaders to hold the rope while



Mr. McCune stood at the pulpit beckoning him to come. Mr. Kil explained how it was to represent a sinner bound by sin, trying to break away and get to God; then he began to pull and writhe just as some of the men had done while under conviction, and at last the band broke, and then he rushed across the platform and he and Mr. McCune threw their arms around each other. I was not at the service, was in the country holding a country class with Mr. Blair. Mr. McCune said that while Mr. Kil was trying to break away the audience was breathless, but when the band broke and he and Mr. Kil threw their arms about each other the effect was indescribable. A number of men were on their feet at once, crying out with a desire to confess their sins, while others threw themselves to the floor in a perfect agony of weeping. Mr. Kil told them to go home, confess their sins to men, and come back to the evening meeting.

On Monday and Tuesday evenings were held meetings for women only, and again was manifested God's mighty power. So great was the strain that one woman became unconscious and others nearly lost control of themselves.

The meetings have closed, and the people are rejoicing with a great joy, but out in the country districts the work goes on. Mr. Blair and I have just returned from a country class and at that class the manifestations were exactly the same, terrible agony on account of sin and great joy and peace resulting from confession of it.

And thus has begun in our city a work of grace for which we give to God our most grateful thanks, praying that what we have seen may simply be the earnest of the greater blessing that God has yet in store for us, and not for us only but for this whole land. To God be all the praise, to whose name be glory for ever and for ever.

## Impressions of an Eye Witness.

BY REV. W. B. HUNT.

The Pyeng Yang class began in an earnest of prayer and supplication for an outpouring of the Holy Spirit. It marked every session of each class I taught. So far as I know the first manifestation in any marked way took place at the close of a meeting for men only in the big Central Church on Sunday, January 6th. All who desired to do so had been asked to remain for an after service of prayer. Two or three most earnest prayers, one after another, were followed by such an outpouring of the Spirit as I had never before witnessed, great strong men, half a dozen at a time, pleading for forgiveness and confessing their sins in great agony of spirit. After about half an hour most of those present had ceased audible praying. Elder Kil rose to his feet asking all to join in singing "Praise God from whom all blessings flow," "for the Spirit has come, the Spirit has come," he repeated. From that day on there was not a day without some new proof of His presence with us individually and collectively. There was public confession of sin that brought agonized groans of sympathy from the entire congregation. There were private confessions to God which brought strong men to tears. There were similar confessions to men accompanied by restoration or other remedying of wrong. It was a time of praying such as we had never known before. Prayer meetings were crowded. The meetings held each evening in the big church were crowded, men only being admitted. Whole companies were reduced to agonizing and tears. A teacher going to his class was not surprised at finding them all without exception in tears. Nor would he be surprised to find tears of sorrow or gladness come stealing down his own or his hearers cheek, as he taught the lesson or led in prayer.

But it did not stop with those in attendance on the meetings. Servants in the missionaries' homes felt the change. For instance, it was decided in a certain missionary home one morning not to read the scripture or to sing, but to spend the hour in special prayer for an outpouring of the Holy Spirit, and that each one should pray. One after another, each one offered prayer, until all had prayed but one. Then came a long silence. Finally there was a sound of intense anguish and sobbing from the strongest man in the missionary's employ. At last he said he could not pray until he had confessed to having stolen little at a time a sum which totalled up to about 70 nyang, i. e., about \$3.50. Then in gasps, sobbing as if his heart was broken, he pled of God the forgiveness of missionary and God alike, and pled that he might not be lost.

In the boys' schools the work spread, and to those who were at first most skeptical came some of the most bitter suffering. Between these schools had grown up some bitter rivalry. By reason of the Spirit's work among them love and an earnest spirit of intercession has taken its place. In the Academy the Spirit has manifested Himself and His power even more freely, if such is possible. In sobs and cries of anguish they have confessed their sins to one another, to teachers, parents, and kindred. Journeys had to be taken, letters written, restitution made, and in the midst of it all went up hour after hour such intercessory prayer as Pyeng Yang has never seen. Not only the Presbyterian Church, but the Methodist Church as well has shared the untold blessings, and, as never was possible before, Pyeng Yang is praying for all Korea—and it is praying as one man, "shoulder to shoulder," missionaries, their servants, Presbyterians, Methodists, school boys, school girls, teachers, church officers, men and

women from every class and condition. Unofficially, but organized thoroughly as by the Spirit, they are interceding for thousands of people in the city of Pyeng Yang and in other parts of the land of Korea and the world.

### The New Home.

BY MRS. H. C. WHITING.

It seemed a bit lonely the morning of October 12th when we left the railroad and struck off across the plain towards Chai Ryung. Three happy years had been spent in the fellowship of the friends in Pyeng Yang. They had encouraged us in our first strivings with the language and in innumerable ways had helped us, and we had learned to love them and the Koreans, and it was home. But the time had come when for the "furtherance of the Gospel" a new station must be opened in the center of this great province. But as we came nearer and nearer the loneliness was dispelled in the consciousness that it was a new home and new work to which we were bound; that the Lord had things to be done here and had chosen us to do them; so the commission shone out bright and clear as the sun on that October day.

The house had been built during the spring and summer and our goods sent down a little before us. As we came through the town the Christians greeted us all along the way and when we reached the hill on which the house stands we found fifty or more waiting to welcome us. This crowd was augmented by a host of urchins from the streets who had followed us through the town. The chairmen could not lose such an opportunity of impressing a crowd, so almost ran up the hill with me. Then with many "how-do-you-do's" to the Christians I turned to enter the front door, but no! it was locked and the man

in keeping had lost the key, and there was nothing to do but swallow my pride and walk around the house and unceremoniously go in at the back door. But we were home, so what did it matter?

A few days later Mr. and Mrs. Koons and baby Elizabeth joined us and Chai Ryung station was fairly launched, though it had been formally opened the preceding May.

Then for the next few weeks the Christians from all the country round came to see us and the new house. It was a very happy time for us all. For us, for we were meeting many of those for the first time whom we will hereafter count as our own people. Some have been believers as long as ten years, others only just come out from heathenism. With what pride some old woman would tell me that she had believed for years: that all in her house believe: or that it is her son who is the leader of the group of believers in their town. And another how a daughter-in-law who had refused to listen and had persecuted the household had now decided to become a Christian. And still another, who had been turned out of her home by an unbelieving son, was now rejoicing for the son was beginning to inquire into the new doctrine. So one after another told of their hopes and fears, their joys and sorrows, till we long more than ever to help them.

And it was a happy time for them in seeing us, especially Harriette for but few had ever seen a foreign girl. The house too is an endless source of interest. Though built in Korean style with large rafters overhead supporting a tile roof with mud walls, still the foreign windows, doors and floors, and perhaps most of all the height of our rooms is in such contrast to their houses that they think it very wonderful.

The station site is just on the edge of the town, on a hill looking out over the

plain which stretches to the south and west away to what are now snow covered mountains. From here we can see four of the roads leading into town and on market days as far as the eye can reach the white figures come and come till our market place is filled with hundreds of men buying and selling as their forefathers have done since the days of David.

As our property is on the main road and we are not blessed with a fence, we find ourselves overrun with sight-seers and the small boys of the neighborhood are ever-present. A head suddenly appearing at a window has ceased to startle but not to annoy. However this is a part of opening a new station and can be borne with till our needs are met by the church at home.

The house has been open to the heathen market days which fall every fifth day. They come in such crowds that after a few weeks it seemed best to let them come any time in hopes that the groups would be smaller and so could be better reached with the Gospel. It has proved much more satisfactory, though of course it consumes a great deal more time and energy. However in the opening stages of the work especially, it seems time well spent. When the rooms were filled we could do little more than give each a tract, and the coming and going made it confusing, but now they come in groups of from three or four to ten or more and we can give each more particular attention. We let them have fill of seeing first, and then when they are satisfied they will readily listen. We find them usually courteous and attentive and almost never is a tract refused, that is after they understand that it does not need to be returned, or that receiving it does not imply they will be considered believers.

The attendance among the women in our local church has increased from 70

a year ago to 185 last Sabbath. The building that a year ago was occupied by both men and women comfortably is now filled with women alone. Here are too many for me to teach successfully alone so a few of the brighter women have been chosen who come to me every Wednesday afternoon and together we are studying the subject of prayer as outlined in Dr. Torrey's book "What the Bible teaches." We are finding the study most interesting and helpful. The plan when perfected is to have these women gather about them others in their separate neighborhoods and re-teach that which they have learned in our study. In that way we hope to multiply the good and develop our more capable women; perhaps some even will in time become Bible women, a sorely needed agency to our work in Whang Hai Province.

Work is sadly needed among our women and at present our force is so constituted that they must come to us instead of our going to them. Is there not some young woman who reads this who, if she will but listen, will hear the call of the Master to come and break the bread of life to these for whom He died?

### The Winter Class for Men.

BY REV. E. W. KOONS.

Training Classes have always been an essential part of the Korea work, and Chai Ruyung has made itself no exception.

In the fall of 1905, before the station had been formally opened, we held our first large class for men. Beside the regular Bible study, special stress was laid upon preaching and distributing tracts, so that for the first time the whole city was thoroughly canvassed, and by taking advantage of market-day, much of the tributary territory was reached as well.

This campaign resulted in packed an-

dencies at the evening evangelistic services and nearly 100 professed conversions. Of these 40 or 50 are regularly enrolled and attending church, and some of our most active and useful men date their Christian life from this class.

This winter we repeated the class with greater success than before. 510 were enrolled and more than half were present at every session. Thanks to the help of Mr. Adams of Taiku and Elder Kil of Pyeng Yang, we were able to give each of the four divisions three hours daily of Bible study beside morning prayer, singing classes, a chance for street and house-to-house preaching, and evening conferences.

The need of a building for such classes is even more acute than last year. The magistrate, who is very well disposed toward the church, loaned us two government buildings, and the Japanese school teacher, also a warm friend of ours, gave the use of his large building, the largest in the city, for evening and Sunday services. So, with the old and the new church buildings, we were accommodated, though in a fashion far enough from ideal.

But this state of affairs is most uncertain as well as unsatisfactory, and we are planning, by uniting the forces of the country people and the city church, to get a building that will house the local work and be large enough for all our classes. We have already put up part of the building, seating 250, and hope this spring to add to it enough at least to accommodate the fall class.

These training classes are a remarkable feature of our work. Not to speak of the way the local church people prepared for the class, in prayers and gifts and labor to fit up and care for the buildings, etc., the zeal of those who came from outside is most refreshing and stimulating. Where but in Korea would 400 men, most of them poor farmers, leave their homes and occupations to walk anywhere from 5 to 50 miles and back in December weather (all told, the men who attended this class walked 16,000 miles, two thirds of the way around the earth) and spend a week or 10 days at their own expense, simply that they may study the Bible and learn and teach the Way of Life?



## The Korea Mission Field.

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### Recent Work of the Holy Spirit in Seoul.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." This prophecy is being fulfilled in our midst today. During the past month the most marvelous working of the Holy Spirit in the hearts of the Christians of this city has been the subject of daily conversation. Revival meetings have been in progress in all the churches, and the Lord has proved himself to be no respecter of persons, but has manifested his mighty power in all the churches.

Among the causes which precipitated this revival I mention two.

1. *Prayer.* For three years revival fires have been burning on the altars of the Church in certain places in Korea. A real heart-hunger and soul-thirst has characterized many of God's children. Heart-cleansing and Spirit-filling has been the burden of their prayers. The Bible Conferencees for three years past have pointed to this end. A few men and women have prayed earnestly almost night and day for the outpouring of the Holy Spirit, first upon the missionaries, and secondly, upon the native church. Last September Dr. Howard A. Johnston of New York came and addressed the Seoul Bible Conference daily on "Steps to Spiritual Power," telling also of the

marvelous manifestations of the Spirit in Wales and in India.

2. The coming of *Mr. Kil* of Pyeng Yang to Seoul.

Mr. Kil, an earnest student of the Scriptures and the most gifted preacher in the native Presbyterian church, received the baptism of the Holy Spirit in Pyeng Yang in the revival meetings conducted in that city, and came to Seoul to preach in the churches here. His preaching is in power and in demonstration of the Spirit. In his mouth the word of God is quick and powerful, sharper than a two edged sword. His prayers are wonderful. People broke down and wept under a burden of sin. At times it seemed that almost the entire congregation was in tears. This work was among the church members. Even the leaders in the church confess that they were guilty of horrible sins. Stolen money and other stolen articles were returned, and as far as possible amends were made. Some were in such agony that they fell over on the floor and cried to God for mercy. I am reminded of the history which records the results that followed the powerful preaching of Wesley and Whitefield. One very wicked man who has caused great trouble in the church came under the power of the Spirit. His confessions and demonstrations were almost frightful. His agony was so awful that he jumped up and down in the church and fell on the floor praying to God with groanings that could not be uttered. Next day he said: "There is no peace." But the following day he bore witness to the fact that he was at peace with God. Now peace reigns in the church. Similar incidents could be related in connection with the meetings held in other churches by Mr. Kil. All the pastors and Christian workers in the city have been busily engaged in these meetings and have done what they could to bring about these gracious results.

Daily prayer meetings have been held by the Missionaries, many of whom have received the gift of the Holy Ghost and are preaching with greater power than before. Many sins have been confessed. Old things have been put away and new things have come in. These daily prayer meetings continue and the Spirit's work is still going on in our midst.

### The Bible Woman.

BY MISS L. E. FREY.

The Bible Woman is quite the most important factor in our work among the women of Korea. To have a clear understanding of her part in the work one must have some idea of the condition of the women whose lives she touches.

The Korean woman receives no welcome at birth, no love in life, and has no hope in death. The birth of a girl baby is cause for mourning; if she survives the neglect of her babyhood days, she is either sold or given in marriage at a very early age, or perhaps sent to her prospective mother-in-law's house to be trained. Her work there is little less than that of a slave, she is never taught, as her brothers are; in fact, she is made to think she has not the ability to learn, so she remains ignorant. She has nothing to think about all day long except her household duties and the gossip she may hear from her neighbors. Her life is spent largely within the walls of the house where she lives and works day by day.

She welcomes the Bible woman; her visit affords a little diversion. The Bible woman sees her opportunity and tactfully makes the most of it. The Bible stories are interestingly told and she has no trouble in getting an invitation to come again. If we could look in upon them from time to time we would see the woman poring over her primer in her effort to learn to read as the Bible

woman does. We would be delighted to hear her questions as she listens to the Old Story and the light begins to dawn on her darkened mind. She finds she has a soul and that there is love for her in Christ, fellowship among other Christians and a hope of heaven which grows more precious to her every day.

In examining a class of some fifty probationers for baptism a short time ago it was delightful to see how well the Bible-women had taught them. All except a very few had learned to read. They had memorized the Lord's Prayer, Apostles' Creed, and the Ten Commandments. Some knew the catechism as well. When examined as to their faith their answers showed a knowledge of Christ as their personal Savior. This was due mainly to the efforts of the Bible-women, who for many months previous had been teaching each one individually. Could the ones who support the Bible-women by their gifts and prayers see the results of their faithful work, they would find reason for praise.

### The Harbaugh-Hirst Wedding.

On Monday evening March 11th at 6:30 o'clock the foreign community of Seoul and a number of Korean friends gathered at the M. E. Church in Seoul to witness the marriage of Miss Sadie Harbaugh to Dr. J. W. Hirst.

The church was artistically decorated with evergreens and flowers. Promptly at 6:30 o'clock the strains of Mendelssohn's Wedding March pealed forth from the organ under the skillful fingers of Miss Ellasue Wagner and the bridal party entered the church. The bride and groom were preceded by Miss Cordelia Erwin of Songdo who was bridesmaid and Dr. David Hahn of Seoul who acted as best man.

The bride wore a beautiful costume of white lansdown and carried an arm



bouquet of calla lilies. The groom wore the conventional black.

The marriage ceremony was performed by Rev. C. G. Hounshell, using the simple but beautiful ritual of the M. E. Church, South. Mr. T. H. Yun offered a prayer in Korean.

At the close of the ceremony an informal reception was held in the church to receive congratulations. The bridal party then repaired to the home of Rev. and Mrs. C. G. Hounshell where they were entertained at a wedding dinner.

The bride, Miss Sadie Harbaugh, was formerly a valued member of the Woman's Board of the M. E. Church, South, and had worked under the auspices of the Board both in Songdo and in Seoul.

While living in Seoul she was also editor of the "Korea Methodist" and then associate editor of the KOREA MISSION FIELD. The past year has been spent with her father in Washington City.

Dr. J. W. Hirst, the groom, has been in Korea a little more than two years and is one of the physicians in charge of the Severance Hospital.

The friends of the community all join in wishing them a successful and useful life in this, the land of their adoption.

### Importance of Daily Prayer-meeting.

Dr. J. H. Wells writing from Pyeng Yang says: "The meetings and experience you have heard of continue: The Methodist Church is now having a time of confession and reformation. The daily meetings for missionaries, commenced about Christmas, continue and are a fixed thing. Power and blessings come from such meetings as can be had in no other way."

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Rev. W. G. Cram reports twenty-seven new probationers enrolled in Songdo last Sunday.

Rev. C. A. Clark writes:

"Going over the offering of preaching days again, eliminating duplicates, I get a total of 2018 days from 117 individuals; average 17 days per man. In addition to this over two hundred days were pledged a month ago by some of these very men who have not duplicated their former offering. It makes six and one half years over and above the previous pledges."

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A postal from Rev. S. F. Miller brings news of a revival awakening in Chongju.

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The following extract is from a letter from Rev. W. A. Noble. Pyeng Yang:

"We are having the most wonderful manifestations of the outpouring of the Holy Spirit on the native church that I have ever seen or heard, perhaps there has been no greater demonstration of Divine power since the Apostles' days. At every meeting the slain of the Lord are laid out all over the church and sometimes out in the yard. Men and women are stricken down and become unconscionable under the power of conviction. The whole city is mourning as the people mourn for their dead. Many spend whole nights in their homes agonizing in prayer, either for their own pardon or in behalf of others, who have not yet been converted. This move seems almost confined to people whom we had regarded as Christians. At the present no one thinks of leading in prayer at any meeting after the first prayer is offered. The people break out in spontaneous prayer. Hundreds of voices fill the church with a murmur that has no more discord than would the notes from so many instruments of music.

"I wish you were here to take part in it. And I hope and pray that the outpouring of the Spirit may be given to Seoul. Perhaps you are also now in the midst of it. We have unitedly as a community been much in prayer to this end. There is much that I would like to write but have not time."

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Rev. J. Z. Moore writes February 25, '07: "Yesterday was a great day in Pyeng Yang, the greatest yet. May these floods flow every place."

Dr. J. W. Nolan writes from Kwangju: "We are just closing a fine class which has continued two weeks. The Spirit has been here in power, working much conviction and confession of sin."

### The Wonder of It.

BY REV. G. S. McCUNE.

We are having more wonderful blessings than our faith could ever have reached. The city men and women are now having their classes: the former were not allowed to attend the class for men from the country. There are some eight hundred men and about four hundred women in the classes. The mornings, from 9 to 12, are spent in Bible study; they gather enmasse at the central church for singing class in the afternoon at 1:50 o'clock. From 2 to 2:30 is spent in prayer, after which they scatter two by two throughout the city. The city is districted among the various churches of both denominations, so that every bit of ground is covered—not a house nor an individual is left out of the invitation to believe in Christ and join in the evening meetings of praise and testimony.

It is wonderful to see these Koreans pray and work! to see them pray while they are working! I have made fifty to sixty calls with the Korean elder who is Mr. Swallen's assistant at the South Gate church, and it has been such a joy. Surely it is the way the apostles did of old. We went to a house, asked if the master was at home, and when invited in (we were never turned away) we sat down and introduced ourselves. We told the man the story of fallen man and of Jesus' coming to save him. Of course we had the whole family for an audience, although we addressed but the head of the house. After talking a few minutes we had all of them bow their heads in prayer with us. Before leaving we gave an invitation to the evening service, promising that some one would call on his

way to church to guide him to the church building. This was done at each place. The others who are preaching did the same where it was possible. As a result, the evening meetings are deeper and stronger, and the men and women who make decisions to become Christians "stick." During the past week many of them have bought Bibles, hymn books, and the Bible Catechisms.

We are all rejoicing over these blessings. Many have said that the heathen could not come into the church with a realization of sin and of Christ as Savior: but we are seeing *what man could not imagine*, the work of the Holy Spirit. "There is nothing too hard for God" we have been saying these days, and what is more we are beginning *to believe it*. There have been instances the past week where heathen, coming into the church for the first time, have arisen and given testimony to a realization of sin and an acceptance of Christ as Savior. The heathen all over the city are learning that the Christians are sinners as well as themselves and that the only difference is that the former are saved sinners, the latter are lost. What a joy it is to be in the midst of these outpourings of the Holy Ghost! What a wonderful thing it would be to go through the streets of a city at home and see almost all the shops and stores of the Christian men closed for two weeks! That is what is taking place in this city. The men are spending this first two weeks of the Korean New Year in Bible study and soul saving. That is real apostolic zeal.

The other evening I saw a wealthy merchant sit by a low coolie and with tears streaming down his face, plead a Savior's love for the lost sinner. That is Christ's love in a man. It is more! It is Christ formed in him! Such a sight could not but break the stoniest heart.

We haven't been counting the new believers as we have in previous years.

There will surely be in all of our churches, Methodist and Presbyterian, at the close of the meetings not less than 2,000 new believers, if we may judge from the way they seem to be coming now.

The Arch Enemy of God is trying to get his hand in the work. Night before last a heathen went to the Methodist church, where several hundred were worshipping, and cried out "Fire, fire!" On the woman's side of the church there was an awful panic, started by the crowd of heathen women at the back of the room. They swayed back and forth in crowds, broke the large door down, screamed and howled. Mr. Moore and Mr. Noble were telling us this evening that they were like so many caged beasts. Many were injured severely, but no one was killed. Some little babies were almost killed. Certainly, had it been an American crowd, with the rough shoes, there would have been some deaths. Stories are going about among the heathen that the devils went into the church and killed a lot of people. Last night there were not so many women at this church, but we are all sure the incident will work for God's glory. The Korean speaker, in a closing prayer, likened the scene to the judgment day. "How terrible that day will be for those who do not believe!" was the burden of his prayer.

Before the meetings began in January many of the missionaries had plans as to what revivals should be. The Holy Spirit took away all those plans and gave the blessing in His own way. We had suspicions at the beginning and our fears were not a few; but, thanks unto Him, He is taking all suspicion and fear out of us. We pray "God give us the grace of fearlessness!" as did they of India. "If only these whom we love may be saved with such a salvation, shall we not let go all, even all our

natural inclination and desire as to how God is to work? He who fulfils Himself in many ways works through tempest as well as through calm and the silence of dew-fall. So that He works, is it not enough? Shall we conform to His way or ask Him to work only in our way?" This is quoted from a report from India, and is exactly our feeling. We must be careful not to put our plans foremost, for fear we might grieve the Holy Spirit. We must be willing to let Him work His own way.

### The Developing of a Church.

BY REV. C. E. SHARP.

The unit in the developing of a field is the group. Groups are established in various ways. One man hears the Gospel on the Chinese border, believes and is baptized, under his teaching his brother is converted, a missionary is invited to visit them in their home, and the nucleus of what is now a strong church is formed. Another man goes to Seoul to buy an office. He hears the new doctrine preached in the metropolis, is impressed by it, spends his money for a load of Christian books, and takes them home to sell to his friends. Many of them become interested, and they put themselves in charge of a missionary, and so this group is formed. Another man is given a small book on the Christian religion. He and an intimate friend study the book together, and the two become so interested that one of them goes up to the capital of the province to buy other books further explaining Christianity. There he meets some Christians, is further instructed by them, and the two men become the nucleus of another good group.

A church of several years standing, filled with a love for souls, selects one of their number as an evangelist, and sends him out to preach to the heathen, the church paying his expenses. He goes

into a heathen village, preaches to the people, distributes tracts, and some man or men whose hearts the Lord opens, respond and the beginning of a work is established. Or a Christian in some group finds that his worldly circumstances compel him to move to some other section of the country. His new home is in a heathen village. Each day he gathers his household together for family worship. Also before each meal heads are bowed in silent prayer as the blessing is asked. Sunday comes and this man instead of being in the fields at work remains at home. Once, twice, or three times in the day the household is gathered together, hymns are sung, prayers are offered, the Word is read with perhaps some remarks by the reader. This man soon becomes a marked man in the village. In course of time other families become interested, and one by one believers are added, and in this way a group becomes established.

These are some only of the various ways in which new groups spring up.

After a group is once formed the missionary in charge of the district begins to visit it from once to three times a year. Examinations are held as occasion demands. The new believers are received as catechumens, and after their sincerity and earnestness have been tested and a vital faith has manifested itself, are baptized. The man best qualified is appointed as leader, and a helper begins to visit them. A helper will have in charge five, six, or more groups, and visits them as frequently as possible. Once or twice in the year he will hold a class in each group; at which time both men and women will gather for special study of the New Testament and the fundamental truths of faith and practice. Once a year the leader will attend a class held especially for leaders by the missionary. Once a year as many members of the group as can attend will

study in the large general class held at one of the mission stations.

When several groups have been formed in a field, a Leaders' Society is organized, which meets once or twice a year, and is moderated by the missionary in charge, he reserving the veto power over all that may be done. Each group sends its leader or other representative. Each of the helpers in the field will present a report of the work in his charge, classes held, etc. Then each leader will report his own particular group—and its progress during the year. The question of helpers for the coming year is considered, their number and amount of salary to be paid; and pledges for the salary are taken.

Of the twelve helpers in Chai Rying station the salaries of all but one are paid by the native Christians. The idea of paying their own way is kept before them from the beginning. The Korean is accustomed to paying for the support of his religion, and an immense amount of money is paid out each year for soothsayers, fortune tellers and for sacrificing to their ancestors and to the spirits. And when they decide to become Christians fairminded and sincere men see nothing but a "fitness of things" in the idea of supporting the men who minister to them in spiritual things.

At this leaders' meeting the sending of an evangelist to unevangelized sections is discussed and one or more men are usually chosen for a part at least of each year, and pledges are taken for the salaries.

The above is a brief description of the method followed by the writer, and with some minor differences in the details is the method followed by the other missionaries of the station.

As time passes, and a group becomes strong in numbers and spirituality, elders and deacons are chosen and the group is constituted a church and becomes the unit for the Presbytery.



## Itineration Events.

BY REV. E. F. MCFARLAND.

From the first Sunday after Annual Meeting up to the Sunday before Christmas it was one long itinerating trip, hurrying every day to cover my three circuits once before the holidays. It was almost a race with Father Time and he did get a move on, especially those days when some high mountain pass had to be crossed to reach a few brethren hidden away in some mountain village. While I was slowly puffing up grade, the sun with perfect ease was going down the western grade. During this itineration period we had a short helpers' class Thanksgiving week, which kept me a few days in Taiku, but I almost forgot what a foreign house was like and came near being unable to express myself in English when we ate Christmas dinner. I had to travel two days in a bitter cold, howling wind in order to reach Taiku in time for that Christmas. It was too cold to ride and the wind too strong for walking, so I was somewhat "twixt and between." My feet became very numb and I jumped off my horse suddenly, and afterwards paid for the act by a crippled foot for a few days.

This year, with the loss of Mr. Barrett and his wife and on account of our rapid growth in the work, every foreigner in our midst who can say "Hello!" in Korean has his or her labors piled up round about. The work has so come upon us that, though I had hoped for a little study in my third year, I find "there is no rest" for a third year man. With Mr. Adams having to give a large portion of his time to our Taiku "young hopeful," the academy, and Mr. Bruen's work in the western circuit going ahead with such leaps that Mr. Bruen, when he itinerates, has to throw off his coat and run to catch up, it was made necessary

for me to itinerate through the northern circuit, which heretofore has been under Mr. Barrett's charge.

And a most interesting circuit it is too. I never elsewhere saw such conceited yangbans and what about I can't say, for most of them are very poor, their only possession being a family tree dead at the top. Persecution is very strong in this northern district, and such detestable petty persecution! At one place the village turned on the few Christians and would not allow them any food, or water from the well, or wood from the hills, and made life altogether miserable for them until a stop was put to it by the county officer.

In one place there was a man, who, though not a yangban, stood high and had lots of power, some three wives in evidence and how many on the sly was not known. He took a notion he would like to enter the church, saying he had been greatly touched by the loss of a child. Before I heard his history, his general presence and speech led me to think him a strong promising man, but, as I afterwards found, he was strong on the side of the devil, having cracked all the commandments, and had made powder of the seventh. I called him in privately to the room where I was and with my helper questioned him closely, and at first he declared he had remedied all his past sins; then it gradually came out that she whom he called his wife was not his wife, but that his first and true wife was living in a village some sixty *li* away, for, though she was the mother of a bunch of fine daughters, never a bouncing son had she given Mr. Pak. Mr. Pak's sins and his heavy prevarications to cover them up proved him quite ineligible to the congregation, and to make matters worse, because of his previous presence among the brethren, it was told abroad among non-Christians that such men as Mr. Pak were freely admit-

ted to the "Jesu kyo." So, when the congregation gathered for service, I spoke on the need of true repentance as essential to those who would enter the kingdom of God and urged all present to confess to God in prayer any hidden or secret sins in their lives. Then I said Mr. Pak must either confess before all his flagrant sin and straighten out his domestic troubles and live with his true wife at once or cease coming to the church and bringing its holy name into disrepute. Then I asked that all pray about the matter and for the mau. Many in the church, knowing Mr. Pak's temper and his power in the district, had dreaded any intrusion into his life, for fear, after the moksas was gone, he would come down upon the church in his wrath. The church went down upon its knees in prayer, and oh, how they prayed, pouring out their hearts, and some sobbed so they could scarcely speak. I had not seen such emotion before manifested by Korean Christians anywhere. I felt this would surely touch Mr. Pak and prove him. After prayer for a few moments no one spoke, while some dried their eyes. We sang a song and at the close Mr. Pak with a flash of his fine black eyes walked out, saying, "Oh, it is of no concern. I merely came for a sight see today. I shall go and enter the Catholic church." As he stepped down into the matang and I stood a little above him on the church porch, he turned to me and I, laying both hands on his shoulders, said, as I looked straight into those black eyes, "Mr. Pak, just because you feel angry are you going to deny and cast away your Savior?" He let fall his eyes and turned quickly away, saying "It does not matter, it does not matter." "Oh! but it does matter" I replied, "for some day you will be sorry." He started away, calling back "Dwell in peace," and I

said "Go, but I shall pray for you." And I have prayed that he might be truly converted and be before men an example of what God can do in a sinful life.

I have this year in my three circuits some forty groups, and up to Christmas had received over two hundred catechumens, though mostly from the southern circuit, it being oldest. I held one well attended country class out at Kyeng Ju, which proved a joy and blessing. Our evening conferences were especially helpful and enjoyable.

The most successful conference ever held in Taiku opened on December 27th, and lasted ten days. It was attended by the helpers, church leaders, deacons, and Christian teachers of our North Kyeng Sang province, and was alive with spirit and enthusiasm all the way through. It was an inspiration to moksas and brethren alike. At nine o'clock every morning all in attendance gathered for an hour and fifteen minutes for Bible study. Mr. Bruen had them three mornings, taking "Prayer" as the subject; Mr. Adams had them also three mornings, the subject being "The Work of the Holy Spirit;" then I had them, my subject being "Christ as our Mediator." After Bible study, exercise, and then the teachers were given talks till noon by Messrs. Adams and Sidebotham on pedagogy, while all others met in general session and discussed some vital topic for an hour and a half. After noon there was a song service, then a long conference. At night they either had an address or some conference topic. On the last night had a question box which made much fun for all. All returned home inspired for the future of the church, and another year will see much fruit as a result of this splendid conference.









